

M-269

Tuesday January 30, 1962

Played on Thurs May 3, 1962

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May Ripps
Claine Leffel
Don and Lita Harrison
Robt. and Hilda Gardiner
Ruth Axelrod
Helen Crabbe
John Estridge
Lotte Karman
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M-269
Tuesday January 30, 1962
Played on Thursday ~~April~~ May 3, 1962

QUESTION: Joel and Theresa Crager ask about February fourth.

ANSWER: You understand what is involved I hope. It is partly an astrological question or sometimes astronomic. But, in any event, it has to do with conjunction of different planets. And, anyone who knows about cosmological configurations and how planets are related to each other and how our solar system is made up, can understand that around the sun, not only the Earth rotates, but also all the other planets. And the Earth, for instance, has two little planets which are inside of the circle around the sun, which is Venus and Mercury. And all the other planets are outside; Mars, Jupiter, Saturn Neptune and Uranus. Now, they all rotate in different ways. Their time for a circumference around the sun varies greatly. And they don't really co-incide. More often than not, the planes in which they rotate are quite different and make angles with each other. And then, besides that, we have to consider the moon which rotates around the Earth. Now, at the same time, when this particular phenomenon will happen, there will be a moon eclipse. A moon eclipse is when, for some reason or other, the Earth gets inbetween the moon and the sun so that the moon is eclipsed by the shadow of the sun. And the moon, not having any light of its own, is dependant on the sun. So, when there is something inbetween, the moon simply happens to be in the cone-shaped shadow of the Earth and then you cannot see it. It also means that at that time, they have to be in the same place. Now, ~~when~~ that particular event on the fourth of February is that all the planets are lined up so that they all are in one direction. They all are in conjunction with each other. From the sun, drawing a straight line, it will go through the Earth and the moon, with the various other planets, all of them as far as I know, but maybe there is one that is missing. I am not quite sure about that. In any event, it is something that is quite extraordinary and has not happened in the last 3,000 or

5,000 years. You must also realize that it only can be one moment because, even assuming that they are in one line, we also have to assume that the planes in which they are, are also vertical. That is, that when you draw a line from the sun going out, all of them have to be there at that moment. Their planes have to be in the same line but sometimes it may be a little bit above or a little bit below. And that, of course, is true. The conjunction is not exactly as if there is a line that goes thru the center of each planet. It is not that. But, whatever happens, it is serious enough. It is as if then, all the bodies of our solar system are working together or are opposing each other. Now, this is one thing you must remember: The planets are not all the same. They are not all of the same size and they do not all have the same effects on the people on Earth. Some are in favor, some are not. Some are difficult planets and others are quite nice planets. And therefore, when you have them all in one line, you have to minimize the effect of the totality of them because one will be positive and the other will be negative. The result will not be the addition of all the planets influencing Earth. But, there may be a very definite effect but much less than one would ~~imagine~~ think when they say that they are all in conjunction and therefore it will have a tremendous effect on us. And, the sole reason that we believe that something dire will happen to us is because when it happened several thousand years ago, there was an earthquake in conjunction and they ascribed to it that condition. Now, of course, it is human nature to always think that there is going to be a calamity. The question is always: Why should there be a calamity if there is the possibility for something beneficial for all of us. It is just as possible as the other way. And simply, there are enough planets that ~~xxx~~ can effect us in the right way and offset by others that are more negative. Really, we do not know what ~~is~~ the totality will be of that

kind of effect. The effect will not last long. It can only be, for at most, one minute. And then it will be dissipated. And, of course, there will be influences but it can not be at its maximum. Also, you must realize that where it effects at that minute or at that moment, the place on Earth is where the Earth will be in conjunction with the sun. So it is a particular part of the Earth that only can be effected. And it happens to be in India. There is a little side effect that might be by reflected rays that might reach some other parts of the Earth. But, in all probability it will not be in this country - not to the ~~extent~~ degree as it is expected to be in India. Now, let's assume that there is some kind of influence. And what will we do? Of course, it is a prediction. And it is something that is calculated and in which a great deal of sentimentality has entered and a lot of fear and a lot of decisions on the part of a lot of astronomers who think that they know. And perhaps they do and perhaps they don't. I think that they have been fallible. There have been predictions of this kind before. But I wouldn't ascribe too much value to it as yet. But nevertheless, such an event must have some kind of a result of a cosmic nature. And how can we, who are really not cosmic enough, be prepared to take this in our stride? Let's take the most severe case; that something really happens to the Earth in the form of a catastrophe. I doubt very much that something like that will happen. I think there will be a certain general disturbance. I think that it will effect also in the air, a variety of different people - very much like the fallout is effecting us now. And I think also that ^{because of} this kind of conjunction certain events will shape in the totality of the Earth which are completely independent of the decisions of human beings. And we will see certain decisions take place that we, at the present time, cannot foresee. How do we, individually, try to prepare for it? The whole purpose of trying to get away from Earth by means of space

ships and astronauts is that there is in us a desire, in every one of us, to be independant of the laws under which we live. This simply takes the form of trying to conquer the moon and to be the first there instead of someone else. It is because ~~x~~ we ourselves, mechanically, do not feel at home when we are bound by certain laws. The way to get away from the Earth is probably by means of a spaceship in a certain material sense. But a person who is not ~~changed~~ doing it, remains a humna being even if he is on the moon. And we may never be able to live there or adapt ourselves to the conditions unless we have some kind of ~~quality~~ that belongs to the place where we want to go. ~~Our~~ our purpose in trying to become conscious has to do with ~~wh~~ changing the level on which we now live, which is an Earth level, to the level of the planets. So therefore, what we are trying is to become more familiar with the possibility of living exactly ~~on~~ those planets what are going to effect us. And therefore, if we work, and if we have constantly in mind the possibility that we could become something else, that ~~what~~ we are not now, but that what we strive for, then, you might say, we would be on the good side of the planets. And therefore, any possible effect of such ~~p~~anetary conditions in conjunction on those who are trying to become conscious would be quite beneficial. In other words, this kind of event, the nature of which has to do with a planetary level being in conjunction, either positively or negatively, forming a totality of an influence can be used beneficially by all of us who are trying to form a Kesdjan Body. And this, I think, is exacrly thr kind of thing that would be useful. And therefore, instead of being fearful about this kind of possibility, it should now be something for us - exactly what we wish to do. That is, work more; have it in mind and see that you get, you might say, on the right side of the planets by trying to eveolve as much as you can and as intensely as you can; preparing for that particular day. Not in any fear that

anything catastrophic will happen to you. But it is exactly that something could take place in yourself and that the favorable condition that we call Soliloquensius, and which we do not know the origin of or do not even know the effect of, but which we certainly are sometimes under the influence of; that we use that as an opportunity for ourselves to work. Now, I think that since we are dependant very often on conditions of astrology and that we don't know the relationship between what the planets do and what the sun does in any particular sign of the zodiac, that exactly because of this uniformity of collective effect on the Earth, that this period will be excellent for anyone who wishes to work. It is in line with work and the conditions are much more favorable than at any other time of the year and at any other time of our own life. I would say that it is exactly this opportunity that should be taken. And that we should prepare to work on that day particularly for the benefit of ~~the whole world~~ our planetary bodies, for the benefit of that what we call spiritual life, for that what is for us the only means by which we could become free from conditions of Earth. And whatever conditions there might be on Earth, they will not effect us because there will be a point of gravity which is not dependant any more either on our physical bodies or on the earthly conditions whichever way they are. You might say it is a very strange way of looking at it. At the same time, someone will have to pay. And, if there is any catastrophic effect, it will reach particularly those people who are unconscious. And, maybe for the large majority of many who, in an earthquake, disappear, I do not believe that whenever that might happen on the Earth that there will be many people of that kind who disappear, who will have any spiritual development. That is a big statement. But when Atlantis sunk, there were various indications for a lot of people to leave Atlantis in time. And any one who, at that time, understood what might happen to Atlantis, left. And that is how

Takliamish and various other countries including Egypt were formed by the people from Atlantis. And, in exactly the same way, anyone who now knows that the conditions as they might be, could be in such a way that they are cut off from the opportunity of further life for them, by this time, have left India. We are here. We are under an obligation. You can take it as an obligation of you wish. You can be helped by it if you really go with, sail with the wind, sail with Soliooonensius; sail with this conjunction and then work. You must not forget that you have to continue to work even if the wind is with you. But it will be a little easier because you can understand more that there are certain effects which now become positive instead of deleterious. Alright, so now we work. This opportunity may even be God given.

QUESTION: (Ruth Ax Irod) Last week I was able intermittently over a period of a couple of days, to make a particular kind of effort which I have attempted before but not as seriously as I did last week. It occurred to me that I, in my ordinary waking state, could make an effort to wake up in exactly the same way that, upon occasion, when I am asleep in bed and have a nightmare, I say, in order to get out of this, you have to wake up. I tried to wake up in this very same way from where I am in my ordinary state. And, after making this effort, which was absolutely clear to me at that time - I understood what I wanted and where I wanted to go and I know what in me had to make the effort in order to get where I wanted to go. After a period of time, I had a result that I entered into a different state in which I was much more alive and much less mechanical. After several days, the contact became very fuzzy to me. I thought of making this effort. I kind of knew where I was and I sort of knew where I wanted to go but it was not clear. And I did try to do what I thought was the thing to do but I didn't seem to get anywhere. I

knew that what I did couldn't have been nothing. Something was different. And, after having this experience, I began to believe that I had found a key and that all I had to do was put it in the lock and turn it.

ANSWER: I can use the key once and then I have to give it back. I do not think that anyone can be trusted immediately with having a permanent key to the house. You know, we are very much like guests and we stay at the house. And then, maybe for evening because we may be a little late, we get a key from the hostess ^{but} ~~and~~ we have to return it again the next morning. It is only when we become a friend of the family that we are trusted with a key. And then, at any time, we can open the door when we want. Regarding work, I am like a stranger. I have an experience. I see it sometimes. Sometimes I do not even know how it comes. Sometimes it is like an imagination that this state, in my ~~ordinary~~ waking state, I have the possibility of recalling the dream I had which I also could induce if I wanted to. In a nightmare, in an ordinary state of sleep, it is usually accidental that I have that nightmare. And when I have it, exactly because it is a nightmare, I cannot wake up from it unless something happens that someone comes in or the telephone rings or something else by which the nightmare ends. And then I wake up. I thank God that it was only a dream. At this stage during my waking state, if I have a dream of how it could be if I actually could become conscious, I am then very happy to have that dream. It is different from a nightmare. It is not accidental. It is also brought about because I live all the time with the idea that perhaps someday I will be able to ^{make} ~~make~~ it. And, by introducing this in my waking state and thinking about it and also making small attempts every once in a while to try to wake up, ~~or~~ to try to do my best, to see what is the difference between sleep and actually being awake. Gradually I myself get the experience of having a dream in which I realize that I could be awake. It is a result

born of my own efforts, small as they ~~may be~~ are, and sometimes that I would say as if God smiles on me and then, for one moment, gives me the key as if He says, "This is the secret I now give for you, but after you have seen it I must close it again because you ~~are~~ still have a long way to go". At the same time, when I see all the variety of different treasures that would be possible for me, then I have the encouragement to continue to work. Now I work, constantly ~~working~~ ~~don't~~ trying to open the door again but I do not know exactly how it looks. That is the moment of realization ~~of~~ that I have a particular taste of the possibility that does exist and existed for me at that time. I cannot define ~~it~~ in what way these treasure are linked all together. All I know is that the door was open. So now my aim becomes to open the door again. It is the only way by which I can define my aim. I can not make it anymore clear to myself what I would really want. I have an aim: I would like again to be awake, and to have that kind of dream and for that moment to have the key again from one evening. This is what encourages me to continue to work. I say, "Thank you my Lord that you have given me this moment of realization." Now I know a little bit, a little bit more in any event, of what could be possible and I am grateful to have had it and now my ordinary life continues again. And in that, just exactly like has happened before, I have had a moment which I will not forget. I hope again for that kind of moment that I will not forget. And, you can say, I promise myself when I have it again I will look back on it as a treasure so that I will recall it even more. It is that way by which gradually the desire for work starts to grow. I cannot have it all of a sudden complete. I have to start with a very small satisfaction. And I still have to continue and I still have to have my feet on the ground, and I still have my ordinary life, and I still will have the difficulties, but, with it all, I have in my mind something that is quite permanent and perhaps in my heart. I have the realization that at least

once I saw somet ing quite unusual and even if I am a starnger, I still have to decide tht I want to settle down in that country and, as it were, become a citizen.

QUESTION: (Richard Wachtel)(This question is not transcribed verbatim) A general task was given to examine one's motivation to work. And also to realize at least once a day that you were going to die. To do this for five minutes and then to pray. I found it difficult to pray because I don't see how I could recieve anything of value that I don't deserve or if something was given to me, how could I use it. I couldn't be sincere. Prayer was only words. Then I remembered that you said that we are not as we are supposed to be and that self-consciousness is as a man is supposed to be. Is that correct.

ANSWER:(Verbatim) He is born with it. It is also his aim. It is also the fulfillment of his life. I doesn't mean the he lives that. It is his potentially. To that extent, it is correct. But it will require much more than simply saying I have it.

QUESTION: I began to see how I could ask for such a thing if it was my right.

~~my right~~

ANSWER: You have to see that ~~xxxxxx~~ it will not be given unless you (...?). You have to believ in something that is higher than you are, who also is wiser. Supposing for a moment that that what ~~you~~ we understand as a higher being or something towards which you now pray. You have to endow it with that kind of intelligence, that if it will become aware of you, it will know what to give and what not to give. If I pray to a father, infinity, I assume that if it is heard, that kind of prayet, that then that father will have an interest in helping me since I have prayed. It is not something that one can theorize about and neither can you theorize about prayer. Prayer is that what is, at this moment, that what could become untmost of your sincerity. I gave an indication of what ~~in~~ it is that could be prayer. If I am with all of me, all my centers, everything that is my personaltiy, am united, focused on the desirablity of achieving something that I believe is essential in value for me. It is that kind of a form of prayer. So, I will be by myself. I will be where no one can hear me. I will even

not be able some times to express it in words ~~but~~ it will predomin-
antly be a feeling of wanting something with all my heart. Now,
how much of this can go from ~~xxxx~~ my mind to my heart and to what
extent it is clear to me, what I pary for, it depends on my develop-
ment. It depends on my thirst. If I really want it as something that
I know is essential for me, then I will do everything possible to put
it in such a way that even that what I call my God would understand.
But I have to have a belief in the possibility that that God to whom
I pray will hear me. It is no use to simply make it today or to make
it too far off. My God is right next to me, It is sometimes my right
hand when I work. It is sometimes, my heart when I feel correctly. I
is sometimes my mind when I try to purify it from all extraneous
thoughts. Then, I am, with the combination of these three, very close
to my conscience. But my conscience is that to whixh I would like yo
listen when I am united, that is, when I have become one. And in that
kind of silence, maybe then I hear a little bit of voice, not very
clearly but enough for me to say yes or no. Now, regarding work, re-
garding a task. I simply do this in order to further the possibility
for myself to try to grow. I have to have towards myself this fervant
and fervant wish that I would want to grow even if I do not know what
will become of me when I have evolved. I want to remain active in that
direction of the possibility of more understanding. My prayer, my post-
ure, everything that I then try to do or think of feel is all colored
by that motivation. And for some moments, I then remain queit, hoping
to hear. I listen then in the silence of myself, In that moment, I
come to myself, And I am absolutely sincere abd there are no further
embellishments or interpretations or conditionings. I am at that
moment, what I am: a very simply human being, just breathing, hoping,
living, but wishing, and really wishing to become. It is that. It is
the totality of being wanting to become something. It is a cry from
that I am now towards something. I hope that God will help me because

I know myself how impotent and difficult it is for me to do it by myself. So, I start to rely on something outside for the time being, until I can go up and then I can say, "Thank you my God. I now have my God within me." That is now the motivation of my life. In that way you do the task.

QUESTION: (Terry Owens) Last week I had a difficult struggle each morning to try to collect myself. One morning, the struggle was still there, it was possible for me to become collected. And I saw with great clarity how it was given to me and that I did not really ~~with~~ create this state of collectedness but that I was just open for it. And it seemed to me then that the struggle I have in the morning, even when it is fruitless, becomes in a way, a preparation so that I can be open when it is given.

ANSWER: It is right. Remember, many times, I have said that progress is along a horizontal line. I have no perspective when I stay on a horizontal plane. All I have become conscious of - if it is even a matter of progress, is that I move from one point to another. But I have not the perspective simply because I can not rise above it and I am still part of that what is my ordinary life. Now, effort may express itself in the determination of wanting to go somewhere in order to be active. Sometimes it is an activity that is more useful than others. Sometimes it is as if by intuition I know, or by a certain smell I have that I know that I must go in that direction instead of somewhere else. But there are very few guideposts and there are no indications that say 'this is the way to consciousness.' It doesn't exist. And sometimes I go there and I do not really know if I am right. But the only time that I do know for myself is when I have made an attempt as well as I can at that time. Then, the result of whatever is deposited during that effort, I have to leave it. I do not know it. It is a preparation. Many times it is as if I am flying blind. I do not even fly by instruments because I have no instruments that are of an objective nature that would indicate that I am going in the right direction. I do the best I can. Sometimes I go by a hunch.

Sometimes I go by intuition. Sometimes I go because I seem to recognize certain things. Sometimes, it seems that because of my sensitivity, I receive certain possibilities that indicate that I ought to go there and I do not know by what I will go. Sometimes it is much clearer. Sometimes it is as if certain things are helpful and actually push me in that direction. Still, as long as I do not leave the ground, I have to be satisfied with the scenery that only the horizontal plane can give. I ~~make~~^{come}, at certain times, when there is no time limit, there is no way to indicate that I have reached it, than only when I get very close to the possibility of arising. That is when I reach the next step. At that moment, I become quite aware of two things. One is that I have traveled on a horizontal plane and the other is that I am confronted with the possibility of arising from there. This ~~is~~ I know. I become, or rather, I come to the nearness of something that looks as if it is an obstacle, and, at the same time, I also have within me, the assurance that I have energy to overcome it. It is a very interesting point in work. It is a point in which I have no feeling. It is a point when I stand on something that I know I have conquered. Although the results are not there, I have within me the change of what you might call kinetic energy into an energy of place. But the energy of place now is not used like a gravitational force downward. It is used for being able to go up. And it is that moment of realization, I am now here, almost as if I would say to God, "Take me ~~up~~ and get me up the next step. It is now up to you." Very often I have compared it to a bridge. I go to a bridge. I have to go there. When I get to the bridge, God will help me across it. But, unless I go there, I will never find out that God is in existence. When I go Do Re Mi, Mi means I am in that particular state of the possibility on me boiling over. But it is not as yet

boiling over. I don't lose anything but I am at a high temperature. It is the state of Mars. Mars means that I am ready to fight, I am prepared, I am ~~ready~~ set, I am willing to go. Everything in me is concentrated in the possibility of going. And then, for some reason or other, I go. So I do this preparation almost blindly. At the same time, I will reach it but I do not see the results. I am free from the results. I cannot define them. When I start to define them, I am starting to make directions out of my horizontal plane. I only can go until I come to a point where I know within my heart that there is some possibility of going up, and then I am up the step. When I am up the step, I am in an entirely different place. I am then past Fa. I am, regarding this level, at Sol. I am then at the place where I have perspective and all of a sudden that whole kind of country opens up. It is perspective. And I see how this and that and that has all led to the possibility of me finding myself now away from it and not any longer effected by it. What is it? For instance, sometimes when I work for a long time and I fight against certain habits, and I know that it is like a buffer, it is like a habit I have, it is like a rationalization process, it is a kind of conditioning, it is a feature of mine, although it may not be chief feature. It is a characteristic. It is something that I may have acquired or maybe it is essentially within me, but in any event, it is me and it is part of me, part of my I, my totality of personaliyy. It is a facet. It is a phase. I see it. And I now say, "No. That does not belong. I should not have that". And all the time, when I see it, I will fight against it. I will say, "I want to eradicate it." It has to be out of the way. It is an obstacle that is in my way. If it is out of the way, then I can see clearly. And, unless I will solve that problem, and not get away from it, and not run away from it, and not avoid it, and not close my eyes like an ostrich; I will face it.

There is a point at which I become then free from it. And at that moment, I take a deep breath and I say, "How is it possible that I ever was effected to such an extent by that?" When I am now here and I see it from this perspective, it is as if nothing. But when I am in front of it, it is like a mountain. These are the things I mean. I fight time and time again. I am not successful the first time, the tenth time, the hundredth time, maybe I am not. I test it out in different conditions, in a variety of different relationships. All the time I tell myself, "There I go again. There I say this kind of word. There I let myself go because I have that kind of feeling and I can not help myself." And to all of these things I say, "Yes, they are natural. I cannot help that because that is my sign astrologically. I am such and such and therefore I must behave like that." As long as I continue to glorify and as long as I continue to think that it is a necessity, that I cannot live without it, I will never give it up. But there is a point at which I start to question if it is necessary. When I am at that point, I also will find the solvent to dissolve it. And when it is dissolved, then I have reached exactly that plane. You see, step by step. At the same time, the steps are not the kind that have to wait until I can go. It is never indicated like this. It is as if my life, as if I see it.... do you understand Latin? (Substantiu eternitatus?) As if I see it from an eternal standpoint. So that the steps are there. In reality when I live it, it is like that but I don't see it that way because I have removed myself as if I am in eternity. And then, looking at it, the steps have become one line. The evolution process takes place like that but for me, as I arrive, it is a line of evolution only. And it has no particular hiatuses. It is no different but only in itself. And when I experience it as something, and I am not in it, I see it as such. When I am out of it, I will see it anymore as such. I see it simply as a means to an end. This is the reason

between living in an octave and living in a point. And you can understand that. Every time I reach another step, I am living in a different point regarding the octave in which I have been. What carries us? It is the belief that it will yield. It is this absolute certainty that I know that I must be on the right road because there is no other road. I can not question any longer the road on which I go. If I allow any doubt to enter, I will defeat the purpose. I have got to be convinced that, for me, the solution to evolving, the solution to becoming conscious, is by means of objectivity. If I do not believe that, then I will all the time go in my thought this way and that way and I will deviate from a solid aim. And I will never reach that because just exactly at the time when I almost reach it, something else will come in and say, "Take this, take that. It is just as good. This increase of coming close to the realization of my purpose, goes hand in hand with the opposition represented by the devil, I call it, constantly substituting something at the same level and at the same strength as that what I have achieved. That becomes more and more dangerous as one walks towards an aim because the closer I come, the more the possibility is that I will fall. And when I fall, I will fall much deeper. At the same time, when it is a two edged sword, I then know that unless I stay on it, I will either fall off one way or the other. But I can stay on if I follow that straight line. So, the conviction has to be that I know that I am doing the right thing; that I know that it will be, as an ultimate aim, that I will reach it, providing I will want to take all the difficulties that are involved. And that I will not deviate on the one aim; that is, to introduce into my subjective state, something of a different kind of nature. You must understand this quite well. If I talk about being as existing, I can not talk about non-being as not existing. Non-being can not exist when

being exists. It is utterly impossible and I can not even talk about non-being because it has no sense. The only existence is being and there is no negation of that. The question of light and darkness. Light is light. Darkness is absence of light. It is not the same. In principle it is different. One exists, the other does not exists.

QUESTION: Hot and cold?

ANSWER: Hot and cold is different because there is a different degree.

QUESTION: Isn't absolute zero the absence of heat?

ANSWER: No. Cold is not absence of heat. It is only heat at a lower range. Only at absolute zero there is no heat because there is no movement of the molecules which produce heat. But it is cold. Nevertheless it is a form of heat. So it is not that kind of an opposite. Non-being is quite different from non-being. Light is different from darkness. If you introduce a rate of light in darkness, it is still light. If you introduce a so-called rate of darkness in light, it is still light. The existence of that what is being is not any more conditioned by non-being. It is a being which exists without opposite. And there are very few terms in our ordinary language, I have mentioned this once before. Bliss is the existence of something without an opposite. And there are very few of that kind of term that I can say, "It is". Reality again cannot tolerate non-reality. Non-reality ~~cannot exist~~ cannot exist. Only reality exists. Either I believe one or the other. If I say reality for me is positive(...) And these concepts, and they are not new with Gurdjieff, they are already old before Christ was born. The old Greek philosophers talked about being and Mr. Ouspensky is a little hazy about that. But don't let's blame him. He was a mathematician. You understand now? You understand your work. You understand the necessity of continuing regardless; whenever, nevermind. I do not care what others say. I do not care what conditions are

I must, I work. I live, then I will grow.

NOTE: The remainder of these notes are not a verbatim transcription.

QUESTION: (Eileen Wright) I tried sensing and had my first experience of duration of attempt. I also tried to observe with ~~experience~~ had many accidental moments of observations. Should I strive in this direction?

ANSWER: Continue to sense. Out of sensing many things can happen. Also, you will then understand the concept of observation better. In sensing there is something else that is involved. Something of me is involved in sensing, engaged, but I do not see it so easily. If I sense I know that the sensation I have is registered in some part of my head. I can get a clarity of that image which is much better in my mind than just plain observation. I have a sensation. It is registered as a from which I call sensing; ~~in~~ my head receives the image of that what exists. When I have that, I say that I observe my arm impartially. What actually takes place? I sense my arm. It has now a sensation which ~~is~~ is registered as an awareness of my arm. I then am observing my arm with the attention that I have sent to my arm. To say it differently: I become aware of the existence of my arm. Also, in that, I emphasize that what is present to something else. I have more of a separation between one thing and another. It is then as if, in a moment of great quietness and collectedness, something of me is actually present to myself.

QUESTION: I got a very different feeling. It seemed as if sensing and observation were opposites.

ANSWER: But they are not. I think that the idea of observation that you have is still a little crude. It is not like ordinary observation with my eyes. It is much more an awareness of existence. When someone comes in a room, I can become aware of his presence. You have had that experience. You know when someone opens the door and comes in a room. You can become aware of someone without seeing them. It is sometimes what is called a free feeling. I have no name for it and I do not know how it comes to my notice. Nevertheless, it is something that is for me a knowledge and a fact even though I do not perceive it with my ears or my eyes. I can become aware of the presence of something next to me; sometimes by means of a certain exchange, sometimes a magnetic something because of closeness, of almost touching me. A variety of things are possible without the use of my sense organs. It is as if something surrounding the object touches something in me which is observant and which becomes sensitive to the presence of something else. All of this is a description of the same kind of phenomena. It is an event. It is an experience. Now when I sense, when I send attention to my arm, in that way I will wake up. When the brain starts to register the arm's existence, the brain will wake up. Only when it wakes up can it function in that way. And only when it functions in that way, can it be awake.

QUESTION: I really wish I could understand how to observe.

ANSWER: Here is your arm. You sense it. It is now as if that exists and as if nothing else exists. It is, in itself, the picture of part of your body that interests you. And it interests you only to the extent of its existence. I now am aware of my arm. I describe it as existing. Now I move it. Two things will happen. When I move it, my eyes will register the movement. Also something in me starts to become aware of that movement of my arm. There are two roads; One is

through my eyes. The other is that I become aware of that which moves
I at continues to be aware even when I close my eyes.

QUESTION: I got that clear but I couldn't really wake up or see the
connection.

ANSWER: Don't try anymore. If you are aware of that, then it is a
form of observation. But do not try to define it any further. Let
it go. Sensing is excellent for waking up. When it works in that
way for anyone, it will work for quite a time and very successfully
nad will produce a state of awakeness that cannot be easily reached by
other methods. It is almost one of the fundamental ways of waking up.
Observation is primarily a mental process. And that is why it is so
difficult because it cannot function by itself but only in relation
to something physical. Then I have to see the relationship between th
two with the relation of Self. But it is much easier for me to have
a picture of something that I sense. So let it go. The bridge will
be the presence to yourself. That will overbridge the difficulty
from sensing into how to observe. The totality of sensing will pro-
duce observation of myself. But that is later. First I sense. After
that I become aware of the sensation of the totality of myself. That
is observation. Continue with the exercise. Continue with it in the
right way. At the end, you have said, "I am."

QUESTION: I have not said that because I really did not feel it. I
said, "I wish to be."

ANSWER: That is alright. Finish up your exercise with that kind of
statement. But when you say it you must enunciate each word.

QUESTION: I have not said it aloud.

ANSWER: Say it aloud and emphasize it. When you say the words, in-
dicate to yourself what, for yourself, is meant by them. Do it when
you are alone. You have to do it when you are quiet and not dis-
turbed. You have to do this exercise in the best conditions.

QUESTION: (Lita Harrison) I would like to have a task because I am
a very lenient task master.

ANSWER: When you have a thought about someone you express it on your
face. You catch yourself do that. Now, having the same thought,
use a different expression. Let's say you have a vocabulary of ten
different facial expressions and you also have a repertoire of ten
different thoughts about ten different people. For example: He's a
jolly good fellow; He always produces some humor; He is a I
don't want to use the word. Now select some people but do not tell
them. If someone happens to mention the name of one of these people,
use an expression that goes with a different person.